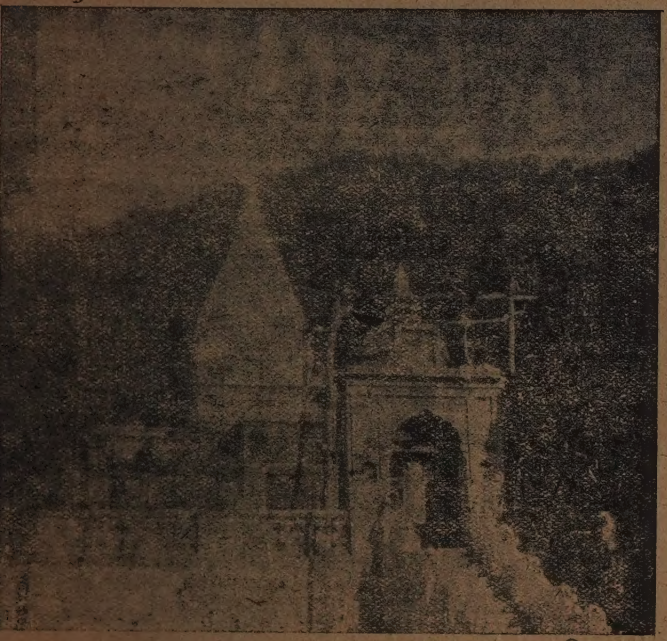
# The DIVINE LIFE



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## EASTER SADHANA WEEK.

The 14th Sadhana of the D.L. Society will be held during the coming Easter Holidays, in the month of April. Detailed programme will be published in these columns in subsequent issues. The Society looks forward the usual enthusiastic help and co-operation of all the sincere members and the public.

*Secretary,*
D. L. S.

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## BRANCHES:

All the branches of the Divine Life Society are requested to renew their affiliation by payment of the fee of Rs. 5 for the calendar year 1946. Monthly report of activities may kindly be sent to reach the Headquarters before the 15th of each month for incorporation in the magazine.

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THE Divine Life

# NARAYANOPANISHAD.

Now, the Great Person Narayana desired "Let me procreate children". From Narayana, the Prana is born ; the mind and all the Indriyas (senses) ; the firmament, the air, the fire and the earth, the support of the universe. From Narayana Brahma is born. From Narayana Rudra is born. From Narayana Indra is born. From Narayana Prajapati is born. The twelve Adityas, the Rudras, the Vasus, all the Vedas are born of Narayrna only, are supported by Narayana, are dissolved in Narayana. Thus is the saying of the Rigvedashiras.

Now Narayana is Eternal. Narayana is Brahma. Narayana is Siva also. Indra even is Narayana. Time is Narayana. The directions are Narayana. The sub-directions are Narayana. Narayana is above. Narayana is below. Inside and outside is Narayana. All is Narayana alone, whatever was, whatever will be. Narayana is without blemish, spotless, without change, inexpressible, pure One, shining, there is none else, there is no second. One who knows thus becomes Vishnu Himself, he becomes Vishnu Himself. Thus is the saying of Yajurvedashiras.

"OM" thus should be chanted at first. Then thus "Namah". Still then thus "Narayanaya". "OM" is one syallable. "Namah" are two letters. "Narayanaya" are five letters. Thus, verily, is the eight-lettered state (seat) of Narayana. One who studies the eight-syllabled state of Narayana unobstructed, attains long life, attains the states of "Prajapatya, Rayasposha, Goupatya" then partakes of Immortality. Thus says the Samavedashiras.

The Inward Bliss, the Absolute Being, of the nature of "Pranava" is thus (expressed); "A" kara "U" kara and "M" kara. These become manifold and that is thus : "AUM". By repeating this the Yogi is liberated from the bonds of birth in earthly wombs. The practitioner of the Mantra "OM Namo Narayanaya" goes to the world of Vaikuntha ! That is white, mass of knowledge, therefore, (like) a mere flash lightning ! The son of Devaki is of the Brahmic Essence Madhusudana is of the Brahmic Essence. Pundarikaksha is of the Brahmic Essence. Vishnu, the unshakable, is of the Brahmic Essence. OM is Narayana ; the substratum of all creation, the One, one original Purusha, without origin, the Supreme Brahman! Thus says the Atharvavedashiras.

One who studies (this) in the morning destroys the sin committed during the night. One who studies in the evening destroys the sin committed during daytime. The sinner having studied this both in the morning and evening becomes purified. Having studied this facing the sun in the noon one is released from the five major sins (and) minor sins. (He) gets the merit of the study of all Vedas (He) becomes merged in Narayana, becomes merged in the Blessed Narayana ! One who knows this !

# UNITY OF RELIGIONS

Religion is faith for knowing and worshipping God. It is not a matter for discussion on a club table. It is the perception and realization of the true self. It is the fulfilment of the deepest craving in man. Therefore hold religion as the goal of life. Live every moment of your life for its realization. Life without religion is real death.

The essence of all religions is one and the same. Only non-essentials differ. Real religion is above the mind and senses. Real religion is above ceremonials and rituals. Real religion begins when one has gone beyond the petty customs, manners and conventions. Real religion is eternal life in the immortal Soul or Brahman. Philosophy is the rational aspect of religion and religion is the practical aspect of Philosophy.

Bhakti is the basis of all religious life. Bhakti destroys vasanas and egoism. Bhakti elevates the mind to magnanimous heights. Bhakti is the master-key to open the chambers of wisdom. Bhakti culminates in Gyana. Bhakti begins with two and ends in one. Those who fight on the point as to which is superior Bhakti or Gyana are groping in the darkness. They have not understood the real Tattwa. Para Bhakti and Gyana are one.

A clear understanding of man's relation to God is a matter of momentous importance to students of philosophy and all aspirants. Philosophers prophets, saints, thinkers, acharyas and all great religious leaders of the world have tried to explain the relation of man to God and universal. Various schools of philosophy and different kinds of religious beliefs have come into existence on account of various explanations given by different philosophers.

The three schools of metaphysical thoughts are Dualism (Dwaita), qualified Monism (Visishtadwaita) and Monism (Adwaita). They are all stages on the way to the ultimate Truth and Para Brahman. They are rungs in the ladder of Yoga. They are not at all contradictory. On the contrary they are complimentary to one another. These stages are harmoniously arranged in a graded series of spiritual experiences. (Dualism, qualified monism, pure monism all culminate eventually in the Adwaita Vedantic realization of the Absolute or the transcendental Trigunatita Ananta Brahman.

Nothing has been of so much controversy and heated discussion as the question "Whether the world is real or unreal, whether the world exists or not"? If it exists, what is the nature of its existence? If it does not exist, 'why' and 'how' do we perceive it ? These are problems which have been exercising the human minds from time immemorial–both in the East and West Sri Sankara says "The world is an illusion". Sri Ramanuja says. "There is no world in the three periods of time. It is all Brahman. Brahman alone exists."

All these philosophers are correct from their own stand point. There are various types of minds in different stages of evolution. Therefore different lessons are needed to suit different types of minds. An aspirant with a well-developed, subtle, sharp and one-pointed mind can grasp the highest teaching of Sri Gaudapada. Sri Ramanuja's teaching is suitable for average type of aspirant who cannot grasp the theory of illusion or the theory of non-evolution all at once. You will have to say to a Neophyte that the world is

real. He will be able to comprehend the theory of illusion after studying some books on Vedanta and after practising meditation for some time in seclusion.

The essentials or fundamentals of all religions are the same. Non-essentials only differ. The noble eightfold path corresponds to the sermon on the Mount of Lord Jesus or the practice of Yama, Niyama or sadhachara or right conduct by Hindus and the Raja Yogins. Every religion shows the correct path to God-realization.

The cardinal tenets of all religions are the same. All religions take the aspirant to the same goal. The roads or ways are different but the goal or destination is the same. The most important thing is that one should practise what he says.

Koran or Zend Avesta or Bible is as much a sacred book as the Bhagavad Gita. All contain the essence of divine wisdom. Ahur Mazda, Ishwar, Allah, Jehovah are different names for one Lord.

Every religion emphatically declares "One can attain eternal bliss, immortality *i. e.*, God-realization. One should speak the truth, observe purity or self-restraint, love others and practise concentration and meditation." These are the fundamentals of all religions. This is more important An intolerant man cannot attain God-realization. As his intellect becomes callous on account of intolerance, he cannot grasp the truth. All prophets are the messengers of God. They are great Yogis and realized souls who have had divine intuitive perception of God. Their words are infallible and sacred. Had it not been for these prophets and their writings, there is no hope for salvation and betterment for man. Each prophet helped mankind by dissemination for knowledge and founded the religion which was most suited to the people among whom they flourished. Glory to these prophets and their writings. May their blessings be upon you all !

Beloved Friends ! Behold the unity or oneness of all religions. He who knows the real Tattwa, who has grasped the essence of all religions will never enter into discussions or heated debates. May you all live happily with one heart ! May you all understand the essential unity of all religions ! May the blessings of the founders of all religions be upon you all ! May you all attain God-realization in this very life ! ! !

Om Peace ! Peace ! ! Peace ! ! !

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## SUBSCRIBERS PLEASE NOTE

Only one thousand subscribers have sent in their subscription for the year 1946 and all others are requested to remit the amount by return of M. O. Even for those whose subscription exipred by the end of 1945, this issue has been sent with a fervent hope that they will renew promptly.

In all correspondence, subscribers are requested to quote their subscription number to facilitate early action.

**PLEASE NOTE YOUR NUMRER.**

# GLORY OF GURUKULAVASA

## A CURE FOR SHORT COMINGS

We cannot help feeling that the vitality and value of our ancient culture is not appreciated by us as fully as it deserves to be. We boast of our heritage and speak proudly of our philosophical wealth. But all this remains as mere talk. In practice, we are indifferent to the teachings of our masters. In our daily life we do not carry out even a thousandth part of what our scriptures ask us to do. How then can we expect to be respected by other nations?

Some attribute this to the present-day education. But there is no point in this. With the good and the bad, we have to take the modern education also in the true yogic spirit of being satisfied with anything that comes to us accidentally (yadrichcha labha santhushtah). If we find that there is a defect somewhere, we must adjust ourselves in such a way as to supply the deficiencies.

Yes, the first point is to realize how far we are defective. In the ancient period there was the Gurukula which looked after the education of the youths. A boy entered it when he was about seven years of age and learnt within twelve years all that was needed for a man of full education. There was the development of the heart as well as of the head; nor was the will neglected. The first lesson that the child learnt was to overcome his grief at the separation from his parents. Now, it is a matter of daily experience that for the first few days our children refuse to stay in the school and run back home in tears. There was no such possibility then because the Gurukula was to be the home for twelve years without interruption. The tender child would get reconciled soon because of the love and sympathy he could obtain from the guru and the guru-patni. In the company of other pupils of varying ages, the child would learn many things which could never be learnt from books. Rich and poor worked together without any difference for the common welfare of the Gurukul. There was no false sense of dignity in the matter of service. All humble tasks such as sweeping, washing, fetching water, gathering fuel from the jungle and even felling down trees, helping the guru-patni even in the preparation of the meal, anticipating and arranging in advance for the needs of the Guru—all such tasks would teach the noviciate many things never to be learnt from books. This was the earliest and most valuable teaching that he would receive in Nishkamya Seva—the inevitable pre-requisite of a true Karma Yogin. Automatically and imperceptibly virtues such as humility, readiness to serve, courteous speech, fearlessness, and, more than all, true Guru Bhakti would be implanted in his heart. Pettiness, narrowness of outlook, meanness, selfishness, jealousy, anger, and other vices would be eradicated.

Put to the necessity of living by the side of a jungle, the pupil would get accustomed to the sight of snakes and reptiles and get rid of his fear for them. We see nowadays a city-dweller terrified even by scorpions and spiders. How many of our grown-up educated people are afraid of walking in the dark, afraid of snakes crossing the road. Yet these very same people wil thrill huge public audiences by their learned discourses on the evils of body-consciousness and the need to identify the Jivatma with the Paramatma. They will pooh-pooh even Visishtadvaitam as inferior to the great Advaita philosophy of Sankara. Yet, a little child of ten in the Gurukula was certainly ten times as courageous as these intellectual giants of our days.

The pupils in the Gurukulas had to live all the year round subjecting their bodies to the severest changes in the climate—scantily clad—they had only a deer-skin and a piece of loin cloth—they made themselves proof to disease by practising Asans and Pranayam. The proud theoretical Pandit of Vedanta of the present-day goes about belittling Hatha Yoga regarding it as a contemptible practice fit only to strengthen the body and apt correspondingly to lower the intellectual level of the aspirant. How can he estimate the value of Hatha Yoga to the practical Vedantin and Karma Yogin who must be able to wander about anywhere and everywhere unmindful of physical fatigue or the severity of climatic changes? The student who

passed through the ancient gurukulas could correctly evaluate the different yogas and synthesise Bhakti, Jnana, Karma and Yoga into one organic whole. His was a perfect education —as contrast with the lop-sided education now imparted in schools and colleges. When he left the Guru's Ashram to lead the life of a grahasta, he had the qualifications to become an asset and ornament to society.

Take now the successful product our modern education. As a student, he got prizes after developing the competitive spirit, feeling a sense of happiness when he could rise above all the others. As a public servant or worker he obtained promotions only by dealing knock-out blows upon his rivals. If he became businessman, he raised himself to great heights of power and affluence only by mercilessly trampling upon and crushing all those who blocked his way. After making his pile, he looks down with contempt upon those lower in status or wealth and envies those above him. His heart is parched up and he can have no real sympathy for the poor suffering masses. Even when he is charitable his gifts and donations are directed only to those quarters where he is sure that his charities will be duly advertised. If religious, he would establish Pujas in his house, but he would be more anxious for the good opinion of his neighbours than the good opinion of God. He may go to the temple but there he and his wife will be silently proud of their superior clothing and jewellery and disdainful of the poverty of the other worshippers. Pilgrimages are impossible for him, because he has neither the strength to endure the tiresome journeys nor the accommodating spirit to mix freely with those who are not, in his opinion, as civilised or enlightened as himself. Even if he leaves his home for a day or two, he must make elaborate previous preparations and his travelling kit must have not only the tooth brush and the shaving apparatus but also patent medicines. Naturally he becomes a stay-at-home becoming more and more of a cripple as days pass spending his time in eating, sleeping, attending music performances and cinemas but most of all, talking and hearing scandal in the company of a coterie of hangers-on well trained in all the arts of flattery.

You may ask "What can be done in these days when schools are not gurukulas and when spiritual literature does not help the world as much as scientific research?" The answer is that where there is a will there is a way.

Take leave for a fortnight and betake yourself to any Ashram of a really developed saint or even to a temple in an out-of-the-way place away from the amenities of civilization. Go with the determination to live as the humble servant of God. Cast aside your ahankar and abhiman. Bring water in a mud pot from the brook or the river, cook your own food, wash and clean the vessels yourself, sleep where you can, give up pan, tobacco and cigarettes. mix freely with all and sundry and never take advantage of your education or superior social status. Find out some one who is in need or who is sickly and serve him personally. If you are really serious and eager to go through this discipline, there will be plenty of opportunities for you—such Nishkamya Seva performed for a week or a fortnight everywhere—and that without the slight shadow of vanity about it—will purge you of your impure vasanas. That is the true corrective for the lop-sided education you receive in schools and colleges. Your heart will become, in course of time, purified into gold and then it will be possible for you to seat God therein. Now you are enshrining only greed and envy. If you are sincere, you can progress rapidly. After a few years of such practice, you will yourself be astonished at the results. The heights reached by our ancients in the past and that are reached by a few rare great souls at present, will be attained by you also soon. The larger the number of spiritual workers, the greater will become the spiritual force of India,—the greater will be the vitality of Indian culture. India's cultural message will then be heard in the distant corners of the world and India will be offered a place of respect by all other nations. Will you not work for that ideal?

# UPANISHAD FLASHES

## BY SRI SADANANDA

(*Continued from page 14*)

**अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्यापूर्वे समुद्रे योनि**
**रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिरेतौ वा**
**अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवहद्वाजी**
**गन्धर्वानर्वा ऽ सुरानश्वो मनुष्यान् समुद्र एवास्य बन्धुः समुद्रो योनिः ॥२॥**

This is the second mantra in the first Brahmana of the first Chapter of the Brihadaranyaka Upanishad. In the first mantra, the meditation was on the Aswamedha horse. In this one the meditation is on what is called the Mahiman. This name is applied to either of two vessels employed in the performance of the Aswamedha sacrifice. One of these is made of gold and the other of silver. The gold vessel is placed in front of the sacrificial horse, before it is sacrificed. The silver vessel of the same name is placed behind the sacrificial horse after it is sacrificed. Both these vessels are to be meditated upon by the person performing the sacrifice and also by persons who do not actually perform it yet utter the mantra as a Vedic recital. The belief is that even the mere utterance of the mantra with proper meditation will confer upon the reciter all the benefits of the actual performance of the sacrifice.

As all Upanishadic mantras are mystic in their nature, the meaning will not be obvious and will have to be found out only by deep concentration. Here below is given a translation of Sri Sankara's interpretation in full so that the commentary given herein based upon it may be properly understood.

**Sankara's interpretation**: The "gold" vessel called Mahiman in front of the horse, which appeared about it (that is pointing it out), is the day. Its source is the eastern sea. The (silver) vessel called Mahiman behind the horse, which appeared about it is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the Gods, as a Vajin the Celestial Minstrels, as an Arvan the Asuras, and as an Aswa men. The Supreme Self is its stable; and the Supreme Self (or the sea) its source.

*Explanation*: We note that in this mantra there is mention of (1) the horse (2) the gold Mahiman (3) the silver Mahiman, (4) day, (5) Night, (6) the eastern sea (7) the western sea, (8) the sea as the source of the horse, and (9) the sea as the stable of the horse. Each one of these has to be pondered over and the grand teaching hidden in the mantra has to be understood so that we may meditate upon what should be meditated upon for attaining the object for which the mantra is recited.

The *horse* has already been explained (in the previous mantra) as the Prajapati, Hiranyagarbha, or Brahma, the Creator of the universe. In the sacrifice known as Aswamedha, there is the preliminary stage when the horse is alive and the later stage when it is killed. When it is alive the Gold Mahiman is placed in front of it. This mantra wants that this Gold Mahiman is to be meditated upon first. That can be done only when the horse is alive *i.e.*, when Brahma is discharging his duty of creation. The mantra says that Brahma functioned as a Haya, a Vajin, an Arvan, and as an Aswa, each one of these being a particular species of horse. What Brahma did, as such horses, was to "carry" Gods, Gandharvas, Asuras and Men. "Carried" might mean either "made" or literally "carried" or "bore." The idea contained therein is that Brahma created Gods etc., and enabled them to move about from one place to another and also to live in their own way in their own respective spheres of activity. To live and move about these created things must have energy and it was Brahma who gave them life and energy. The Gods are Surya and other heavenly bodies whose main activity as seen by us consists in moving at a tremendous speed through space. The mantra speaks of Haya as the species of horse which Brahma became for carrying

the Gods. The word "Haya" is derived from the root "he" which means "to move". The word itself means "possessing great speed." In respect of the fast-moving heavenly bodies the word "Haya" as the form of Brahma which gave the energy to them is most appropriate. "Vaj" is the root of "Vajin". It means "to roam about". The "Vajin" is therefore "the horse which roams about". The main work of the Gandharvas or celestial minstrels is to roam about singing from place to place. The word "Arvan" means "a horse" but it is derived from a root which implies downward movement. It is suited to Asuras whose tendencies are such as drag one downwards to destruction. "Asva" is the type of horse with which we men are familiar. In all these cases, Brahma has "carried" these created beings, *i. e.*, "has endowed them with vitality".

The source and stable of the Horse :—According to the Mantra the source of the horse is Samudra which Sri Sankara interpretates as the Supreme Self. It is the same samudra or Supreme Self that is also spoken of as the Stable of the horse *i, e.*, of Brahma We know that the stable is the "residence" or "resting place" of a horse when it is alive. It will not be kept there when it dies. So, that Supreme Self mentioned here is the resting place of Brahma when he carries out his duties as creator. After the sacrifice or the killing of the horse, when Branma is no more, where does he go? Naturally he must go to where he came from, *i. e.*, to his source. That also is spoken of as the Samudra or Supreme Self, The meaning therefore becomes clear, *i.e.*, Brahma came from the Supreme Self, or Paramatman, lives in the Paramatman during his period of existence and at last, when his functions are discharged, he will merge into the Paramatman again.

DAY : The mantra speaks of the Gold Mahiman as the Day. It is described as "pointing out the horse". Sri Sankara comments thus "The meaning is, the Gold vessel Mahiman appeared pointing out the horse as Prajapati, just as we say lightning flashes pointing out the tree." Expanding this idea we have to understand that but for the Day, the existence of Brahma would not be manifest even as the tree would not be manifest but for the lightning flash upon it. In other words, Brahma would be in the unmanifested state or "avyaktam". The Day is therefore necessary for the manifestation of Brahma. Brahma's manifestation is only through his activities. That activity of his is derived from something which is called the Day. The mantra also says that the source of the Day is the eastern sea. This sea is no other than the sea from which Brahma himself came and in which Brahma dwells as the horse dwells in the stable. Thus both the Day and Brahma came from the same source, *i.e.*, the Paramatman. We can take it that they came from the bright part of the sea, because the eastern sea is mentioned. The remaining part of the sea may be regarded as the unmanifested part of the Supreme avyaktam. Brahma rests in the avyaktam and is made manifest in the bright part by the Day. This supreme avyaktam is explained in the Bhagavad Gita Chapter VIII Sloka 20. It runs thus :—

परस्तस्मात्तु भावोऽन्यो
ऽव्यक्तो ऽव्यक्ता त्सनातनः।
यः स सर्वेषु भूतेषु
नश्यत्सु न विनश्यति ॥

*Meaning* : "But beyond this unmanifested, there is that other Unmanifested, Eternal Existence—That which is not destroyed at the destruction of all beings".

If the Day is to make Brahma manifest, it must give its energy in the form of light to him. Where did the Day Itself get its light from? The mantra tells us that Its source is the same avyaktam. Thus we arrive at the result that the Day gets Its energy in the form of Light from the Eternal Unmanifested Existence of the Paramatman and gives it to Brahma who thereby is enabled to function in his capacity as the Creator of the universe. It follows that the Day is not the same as the Day of Brahma. It existed even before Brahma was made manifest, by the day Mahiman. That Supreme Day is also mentioned in the Bhagavad Gita. Chapter VIII Sloke 17 runs thus :

सहस्र युगपर्यन्तमहर्यद्ब्रह्मणो
विदुः। रात्रिं युग सहस्रान्तां
तेऽहोरात्र विदो जनाः ॥

*Meaning* : They who know day and night, know the Day of Brahma which ends in a thousand Yugas and the night which (also) ends in a thousand Yugas.

When this sloka is interpreted in the light of the

mantra we are studying now, we discover that the day and night mentioned in the sloka are the Gold Mahiman and the Silver Mahiman respectively. If so, who knows this Day and Night? The answer is, only that person knows who meditates upon the Mahiman, *i.e.*, that person who has realized the teaching of this mantra, he knows that the Day (Mahiman) is the manifested Jyotis of the Unmanifested Eternal Existence, the Supreme Self. He knows that the Day is the first saguna manifestation of the Nirguna Brahman. Paramatman in its nirguna state is the sea, the source mentioned in the mantra for Mahiman and Brahma alike.

*Night*: Now it becomes easy to understand what is said about the Silver Mahiman. It is spoken of as night. It does not "point to" Brahma and, therefore, does not manifest it. In respect of this Silver Mahiman or night, Brahma does not ezist as a functionary creating the Universe. It is dead. It is merged in the avyakta of Nirguna Brahman. The silver Mahiman is placed behind the Aswamedha horse after it is killed. But exists, *i. e.*, Night exists even after the laya of Brahma in the Paramatman. It has to be meditated upon by the performer of the sacrifice and also by the reciter of this mantra. The meditator has to know both Day and Night, *i.e.*, the two Mahimans. During the life-time of Brahma he meditates upon the Jyotis which made Brahma vibrant with creative energy and after Brahma ceased to exist the meditator meditates upon what remains *i.e.*, Night. It is the one the manifested Paramatman in its Unmanifested state. We may speak of It as the seat aspect of Sat-Chit-Anandam. This is Nirguna-Upasana, pure and simple. It is such a person that is spoken of in the Gita by one who knows the true measure of Day and Night and also the Day and Night of Brahma.

The mantra therefore contains the most profound teaching relating to the Nirguna and Saguna aspects of Brahman. Those who meditate upon the horse, *i.e.*, Brahma come to know Brahma's creation, but their knowledge does not go beyond Brahma's existence. On the other hand, those who meditate upon the Gold Mahiman or Day, *i.e.*, the Jyotis of the Supreme Self come to know the Chit aspect of Brahman. Still greater is the knowledge of those who meditate upon Silver Mahiman or night or the Brahman in the nirguna aspect for they really meditate upon the Sat itself in Sat-Chit-Ananda.

(*To be continued.*)

# EXPERIENCES OF PRETAS

Vasishta says in his Yoga Vasishta:

"The pretas are of six kinds, namely, the slightly sinful, the ordinarily sinful, the greatly sinful, the slightly virtuous, the ordinarily virtuous, and the greatly virtuous. Some of the most sinful pretas continue to be experiencing the insensibility of death like a stone for a period of a year. Regaining awareness, they experience that they are doomed to suffer from the endless torments of hell to which their vasanas have brought them, for a long time. They then undergo the experiences of hundreds of incarnations until they finally get rid of the experience of world-illusion by finding peace within. There are others in this class who, after their torpor of death is over, begin to experience the unutterable pain of insensibility in the form of immovable trees, etc. Then they undergo the torments of hell, after which they are again born on earth in accordance with their earthly desires. Those of ordinary sin experience the inertness of stone for some time after death. Being awakened to consciousness, they then, or after some time, undergo the experience of the lives of birds, reptiles or beasts, before they turn to their usual lives in the world. The slightly sinful souls, often immediately after the insensibility of death, come to assume some human form to continue their earthly existence in accordance with their previous desires. They come to the worldly consciousness soon after their death and their previous desires and imagination evolve new worlds in their experience in a dreamlike manner. The greatly virtuous souls soon after the insensibility of death is over, experience their life in the world of gods. Having enjoyed the fruits of their virtues in godly personality and in heavenly worlds, they are again born in this world in noble and rich families. The souls of ordinarily virtuous experience, after the insensibility of death is over, that they are being carried away by winds and later on are turned into the lives of plants and herbs. Having undergone this experience for some time they feel that they are entering human bodies as good, and there they are turned into spermatozoa, and thence enter the wombs of (expectant) mothers."

# HOW WESTERN PRACTISE YOGA

## MY DAILY ROUTINE

Beloved Guruji Maharaj,

I thank you for your kind letters and for the precious jewel of the book on "Pranayama aur Ananta Shakti". Every book you send me gives me an added delight and joy. It is so beautiful and I really cannot part with it.

I newly delivered the second lecture of mind concerning the "Philosophical basis of Yoga". It was a still greater success. This time I delivered it just on the spur of the moment.--A gentleman who had to speak about the "Philosophy of the Upanishads fell ill and Mr. Stoll phoned me up and informed me that I could avail of this opportunity of some lecture of my own. I hardly had time enough to hurry up in my car to the meeting place. But in spite of the fact that I had to deliver it in a foreign language unexpectedly, I spoke for two hours and I think I never in my life spoke as freely as I did.

I made good with Mr. Stoll again and I decided not to drop this possibility he offers me. My aim is to win as many people for our Divine work as possible and then arrange to start the centre. I shall avail of any opportunity to speak of disseminate the theory of Yoga and Vedanta. The gentleman for whose sake I spoke formerly (Prof. Dr. Tarachand Roy, a Hindu) will arrange matters that I could speak in English for the Hindu students in Berlin about Yoga Asanas and Pranayama. I shall soon open a practical course of Asans and Pranayam.

I have arranged matters with a professor who will use his protection and acquaintance in order to have your books published in German. It will soon get started.

My daily routine is as follows: *Pranayama Sukh Purvak* 12 times together with Bandha Traya for 15 or 20 minutes. *Bhastrika* two rounds (120 expulsions each) with Kumbhak for one minute. Sitali (5 times) with Kendri-karan (brains, navel, nose toes) as it is said in your Pranayam aur Ananta Sakti.

*Asanas*: Sirash (5 minutes), Sarvang (5 minutes), Matsya (3 minutes), Bandha Padma (one minute), Paschimottan (5 minutes), Bhujang (6 times), Salabh (6 times), Dhanur (6). Supta Vajra (1½ min.), Chakra (½ min.), Mayura (some seconds only), Shav (2 minutes). Then I practise Kukuta, Garbha, Matsyendra and slowly at some other poses. I am sending you the photo of the Bandha Padmasana. Kindly tell me what is the mistake in it? The shoulders are not level to each other and so are the knees. You state that the left arm should be over the right one, but I find it not so convenient as reverse which I do.

(2) Whenever I perform Matsyasan with a deep breathing I experience Divya Gandha. What is the matter?

(3) I perform Dharana on the Muladhara for 30 minutes in the morning. My maximum is 45 minutes and then I am tired. What is wrong in my practice? Perhaps I overstrain myself. Besides that, I cannot successfully think of the Lord Ganesh and my mind is turned always towards Mahadevi. Can I think of Her and visualise Her form and still repeat the Ganesh Mantra or is it wrong? When I meditate after Tratak I can easily visualise the physical form of either Sri Ganesh or Mahadevi, but then my concentration is not so deep as in the case I visualise the ascending sun in the Sushumna according to the tantras. Therefore I am alarmed. I think the real meditation comes only after the Kundalini is roused. That is why I started concentration on Muladhara. But now I see that in spite of 8 months' concentration I am still as far as I ever was before. Should I increase concentration or Sukh Purvak Pranayam?

When I am concentrating or doing Pranayama I experience the sensation of flying up and down. That is all. And there comes the doubt about the Lakshya, because formerly when I meditated upon Ajna Chakra I used to get many visions of the Rishis and one of them I saw everyday. You wrote that Kundalini could be aroused by repeating any Mantra for 6 hours daily for a period of at least six months. If the proportion is the same with the meditation then I can through my little bit of Dharana and Dhyana for ½ hour daily only expect the Udgate to come in 6 years? Is it really so? I ask this not because of curiosity, but because I tried the Dhyana Yoga for many years and I came to a conclusion that I should first rouse Kundalini and then practise meditation.

Ever yours
Boris Sacharow
(Berlin)

[*These epistles are interesting specimens of the letters daily being received by Swamiji from Western Sadhaks.]

# GITA SPARKS

## BY SRI SADANANDA

**Chapter II. Sloka 15.**

"*Yam hina vyathayantyete purusham purusharshaba ; sama dukha dhiram so "mritatwaya kalpathe.*"

(Meaning: O Purusharshaba! that resoulte man who is the same in pleasure and pain and whom these do not hurt is fit for immortality.)

In this sloka the words vyathayantey and dhiram are worth noting. "Vyatha" means "pain" "agony" or "anguish"; "dhira" means "resolute" or "courageous". Pain is something that is *felt* ; it admits of no argument. It cannot be removed by logical reasoning. It has to be borne and can be borne only by developing one's will. To do so requires resoluteness and courage. Thus, the sloka points out that to achieve spiritual progress "feeling" must be subordinate to "will". Lord Krishna indirectly advises Arjuna to develop his will power and become a dhira so that he may overcome his feeling of pity for his kindred and sorrow for his guru and others. If one becomes resolute in the discharge of one's duties unaffected by pleasure or pain one becomes fit for immortality. Resoluteness here consists in not yielding to Avidya which makes one aware of pain and thereby prevents one from performing the right action at the right time. But this avidya must be conquered. The axe of non-attachment must be courageously applied to the root the tree of samsara. Othrwise, one will be born again and again and immortality cannot be attained.

**Sloka 16.**

**नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽ न्तस्त्वनयो स्तत्वदर्शिभिः ॥**

Here the whole teaching of the Vedanta is put in a nutshell. "The unreal never *is*; the real never *is not*. Men who know the final truth know both these." This is the theoretical teaching to be first comprehended by the conscious part of our mind. When the lesson is grasped by the intellect one must constantly dwell on this idea and make it sink deep into the subsonscious mind. That can happen only by the pracice of rigid sadhana. Till the deeply-rooted conviction in truth of this teaching trasforms us and radically affects our outlook, we cannot be said to have made any spiritual progress. Our knowledge of the truth will be only partial and not full and final. Our previous samskaras will get the upper hand over us and we shall be the playthings of our emotions. We shall be swayed by them and our actions will reveal that we are regarding the unreal as real. By such actions we shall be binding ourselves more and more whereas the object of our birth is to liberate ourselves from the cycle of births and deaths.

Slokas 17 to 21 explain the unreal nature of the body and the imperishability of the Atman. Arjuna is told that the indestructibe, immutable, and illimitable dweller in the various bodies connot be slain. Not having been born it cannot die when the body dies.

**Sloka 22.**

**वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि। तथा शरीराणि विहाय जीर्णा-न्यान्यानि संयाति नवानि देही ॥**

**Meaning**: As a man casts off worn-out apparel and puts on other new ones even so the embodied casts off worn-out bodies, and enters into others, which are new."

The point to be noted here is that Lord Krishna compares the body to clothes only to show that the Jiva can cast off the body as easily as we change our garments. He does not imply that the Jiva must of necessity get into another body. If entrance into a new body were a matter of necessity, all the instruction given in the whole of the Gita about the ways and means of obtaining release from births and deaths would become meaningless. The sloka has the word "anyani", *i. e.*, "other bodies" in the plural form. It is evident that no Jiva, when reborn, gets into more than one body. So, there is no mention of *compulsory* rebirth here. It is only such Jivas as have to be reborn that cast off the worn-out bodies and pass into a new body add still later into a series of new bodies as long as attachment to wordly objects continues. We have to particularly note the words "Yatha," "Thatha." They indicate only the manner of

the re-birth and not its inevitability.

In the Bhagawatha, slokas 39 and 40 of the first chapter of the 10th Skanda refer to the manner in which the Jiva leaves the old body and enters the new one.

देहे पञ्चत्व मापन्नः देही कर्मानुगोऽवशः । देहान्तर मनु प्राप्य प्राक्तनं त्यजते वपुः ॥ व्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति । यथा तृणजलूकैवं देही कर्मगतिं मतः ॥

The comparison is between the departing Jiva and a leech that is moving from one leaf to another. It moves only after it has established a new foot-hold before leaving the old. Here also there is no mention of compulsory rebirth. The sloka speaks only of those Jivas which are "*Karma gatim gatha*" and "*Karmanugo'vasah*", *i. e.*, which are forced by their Karmas to go in the path laid down by those same Karmas. It is obvious therefore that if a Jiva is not led by Karma to rebirth, it need not be born at all. The simile is taken from the Upanishads where also the same truth is mentioned. What the spiritual aspirant has to learn from the slokas is (1) that one ought not to be afflicted by the thought of death and (2) that one can by avoiding rebirth producing Karmas, avoid rebirth also.

Slokas 23 to 25 of Chapter II emphasize the enternality of the Self so as to make Arjuna (and incidentally, us also) refrain from feeling sorrowful at the thought of death.

Slokas 26 to 28 contain arguments intended to convince even the disbeliever in the eternality of the Self. The gist of the teaching is "Even if you believe that nothing can escape destruction, there is no cause for sorrow, because created things are bound to die and cannot be made imperishable however much one mourns for them." Further there is no justification in feeling grief at the death of a created thing which is seen only in present, its past and future being totally obscure."

Sloka 29 introduces abruply a new idea which apparently is not connected with the arguments advanced so far

आश्चर्यवत् पश्यति कश्चिदेनं आश्चर्यवद् वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यश्शृणोति श्रुत्वाप्येनं वेद नचैव कश्चित् ॥

(Meaning : "As marvellous does one look upon it, as marvellous does another speak of it ; others again hear of It as a wonder ; and though hearing, all this they comprehend it not.

"Yenam" means "This". It means the Self or the Atman. "Kaschit" means "someone" *i. e.*, some rare person. The Atman does not reveal itself to all. Here and there some rare soul develops the power to know a little about it. That knowledge makes him wonder about the Atman. He may see It, speak of It, hear of It, with great astonishment. Yet ye does not understand It at all.

The rare men who see, hear and speak of It as a wonder are the men who are on the threshold of Samadhi. Looking, speaking and hearing are all done by the mind which being finite cannot understand the Infinite Atman. One must transcend the limitations of the mind to comprehend the Atman. When the mind gets a glimpse of the Truth it wonders. Wonder is the characteristic of ignorance. We wonder about a thing only when we do not know it fully. This wonder spurs the mind on to further activity in the pursuit of the knowledge of the Atman ; and such activity leads to the merging of the mind in the Atman. Then the state of Samadhi is reached. In that state the Atman alone knows the Atman. Therefore, the mind does not know It at all.

In this sloka the Lord suddenly introduces a fresh topic. He has been hitherto arguing about the Eternal Self and the perishable bodies so as to make Arjuna give up his sorrowful attitude. In the next sloka also He advises him not to mourn for any creature. But abruptly now He speaks of some rare men who develop the power to see and know little of the Atman. What is the motive of the Lord in speaking of them in this place ? The answer is that the Lord wants to whet the appetite of Arjuna so that he may become anxious to know more. Later in the same Chapter the Lord is going to speak of the people who strive for and achieve the knowledge of the Atman. When he says in this sloka that people who know even a little of the Atman will be wonderstruck, Arjuna will naturally feel curious to know what the wonder-inspiring Atman may be.

After having said this to rouse the curiosity of Arjuna the Lord does not stop to see

its effects. He allows Arjuna's mind sufficient time to bestir itself and passes on to speak to him about his Kshatriya Dharma. Slokas 31 to 37 are an appeal to Arjuna's sense of duty and honour. In Sloka 38 the Lord explains to him how he can escape sin. It is intended to disabuse him of his wrong notions about sin as revealed by his remarks "Sin alone will take hold of us by the slying of these felons." (Cahpter I-Sloka 36)

**Sloka 39.** is worth examination. It runs thus :—

भाषा तेऽयिहिता सांख्ये बुद्धि योंगे त्विमां श्रृनु ।

बुद्धया युक्तो यथा पार्थ कर्मबन्ध प्रहास्यसि ॥

**The generally-given meaning:** "The wisdom of Sankhya has been taught thee. Hear now the Yoga, of Wisdom Partha, endued with which thou shalt break through the bond of Karma.

The importance of this sloka consists in the distinction that the Lord makes between Sankhya and Yoga. It is usual to speak of this distinction as the one between Jnana Yoga and Karma Yoga. But it is a wrong view. If it were correct, it would be difficult to understand why this chapter is given the title of Sankhya Yoga, and the next the title of Karma Yoga. I believe that the word Yoga in this sloka means Sankhy Yoga and not Karma Yoga. The stress should be laid on the word "buddhi". In the context, the word buddhi no doubt mears wisdom; but the meaning of "Sankhya buddhi" is "wisdom *in* Sankhya;" in otherwords the Lord says, "the wisdom *in* Sankhya has been declared to you; now listen to the wisdom *in* Yoga, i.e', 'Sankhya Yoga". If we take Sankhya to mean only the theoretical teaching about the Self, Yoga or Sankhya Yoga can be taken to mean the practice of the theoretical teaching. In that case, the sloka will give the following sense:— "Till now has been declared to you the theory. Now hear about how it is to be put into practice." Then Sankhya Yoga would mean "the process by which the theoretical knowledge of the Self is translated into actual practice." All the slokas that follow, elaborately describe this process. The previous slokas differentiating the Self from the non-Self serve the purpose only of an introduction or an essential preliminary to the practice of the method of Self-realisation. That is why the title Sankhya Yoga has been given to this Chapter. Karma Yoga is expounded separately in the next one.

*(To be continued)*

# DIVINE LIFE

146. During meditation there may arise a controversy between your mind and yourself. The mind may say "Why do you practise control of senses and dietetic restrictions? Stop all spiritual practices. Enjoy as much as you can." Say unto the mind. "Do not interfere in my meditation. Do not lead me astray. I will be very firm in my resolve and my practices. Get thee gone, O mischievous imp." Try to stop this controversy or conversation. Do not pay any attention to the voice of the mind. Proceed with your meditation and Japa vigorously and diligently.

147. True, everlasting happiness which every man seeks for does not reside in the mundane objects. You can get this happiness in the Self only which abides in the chambers of your heart through meditation.

148. Diseases and troubles are Karmic purgations. Be patient, be bold, be cheerful. Face them calmly and patiently. Wicked people prosper on account of some good Karmas of previous birth. This worldy prosperity is no prosperity at all. It will lead men to misery only. If God wants to take one to His side, He gives difficulties and troubles to strengthen his will and power of endurance. Therefore miseries etc., are blessings in disguise. Welcome them cheerfully. Be regular in your Japa and Kirtan.

149. The books written by great persons will serve as Sat-sangh. You need not worry much about Sat-Sangh. Real Sat-Sangh is with Sri Krishna through recitation of His Names. It takes time for a man to know this. Wise people comprehend this quickly and do not waste their time in going hither and thither or in seeing or hunting after Sadhus. Wherever you go Mahatmas will tell you, "Purify your heart, concentrate meditate, do japa, study Gita, Upanishads. Practise Yama and Niyama."

150. Sincerity in Sadhana is the key to success. Self-realisation has to be attained only through rigorous Sadhana. Sadhana should not be merely a routine. There must be the earnestness to see God face to face to drink the nectar of immorality through Samadhi and to entertain the pure Adwaita Bhavana always. The path is easy for one who is dexterous, who is firm in his resolve and who has that undying aspiration to attain the highest peak of truth.

# SIVA'S TRISUL

*( By a Devoted Aspirant )*

The one bold teaching of Sri Swamiji Maharaj that gives immense strength to a man in despair, to the fallen, and which shines forth as a ray of hope in the dark horizon of a diffident aspirant is " Nil desperandum—Never despair". Even now, whatever be the age of the aspirant, he can start and if he is earnest in his Sadhana he can reach his goal—God-realisation—in no time. There is eternity before each one of us, old and young, only if we wake up from the deep slumber into which we have fallen, and, what more, keep awake. So much of our time has been criminally wasted in directions which take us away from the goal, that it is well to give up the pursuit after the shadow and turn to the right direction, this very second.

To help us achieve this end, *our* Siva has his Trisul (as Lord Siva has His), *viz.*, Daily programme—Resolves Form —Spiritual Diary. Verily this Trisul is as potent in destroying the internal and external enemies of man as was Lord Siva's Trisul in destroying Asuras.

It is a well-known fact that regularity and punctuality are the keynotes of success in any walk of life. Time is fleeting; we can't recall a moment that is past. Unless we utilize every moment of our life judiciously and to the best advantage, we shall only have regret when old age overtakes and death awaits us. Youth is the best period for Yoga Sadhana. And, equally true is it to say that youth is *the* part of life which has the most numerous attractions and distractions, when the untrained mind and the senses run riot. Systematic training in youth will, naturally, be productive of incalculable good; and for this training we should have a definite programme to which we should adhere at all costs. The mind will, of course, rebel; haphazard living is best liked by it as only then can it hope to have absolute suzerainty over man to play its game of stupefying mischief. The wild, untamed horse will kick with all the four legs if you try to harness it. With a little practice, however, you will be successful in taming it; and once it is harnessed there is no limit to the benefit that you can derive out of it. So is the mind. If you give it the least leniency it will jump hither and thither like a monkey stung by a scorpion. So, the simplest way of keeping it under your control is to keep it always engaged systematically in pursuits which will lead you to your goal. Here, again, the daily programme is invaluable. Do not alter your mode of living all of a sudden; any violent change may result in the break down of the entire machinery and if this happens you will be going from bad to worse. The control has to be effected slowly and steadily and you will soon be your own master.

The second is the "Resolves Form". This in itself is very potent, and combined with the other two its potentialities are unlimited. Very often — when we visit holy places like Rishikesh, when we are in the company of saints—we " resolve " to do certain things. So long as we remain in that atmosphere, in those surroundings the resolves do work well. Once we get back to the old rut, to the atmosphere of the city and its associations, we slowly relax our " resolves " till we almost forget them. To prevent this very effectively, Sri Swamiji Maharaj has invented his sharp-pointed weapon " The Resolves Form ". This will constantly prick you whenever you feel like relaxing and will bring you back to your senses. It will thus keep the spiritual flame live throughout the year. Here again, you can make mild "resolves " which will be easily capable of being observed and will slowly increase the intensity.

The third is a natural corollary of the first two; the " Spiritual Diary. " It is widely admitted that keeping a diary and going through what is noted there is a sort of introspection which will act as a sure corrective and will lead to the reformations of old vicious habits if we are sincere about such a reformation. In the spiritual path, needless to say, it is all the more useful. For a genuine aspirant daily introspection before going to bed is indispensable. Close your eyes and think over all that you did during the day — the time that you spent in satsang, the time that you wasted in idle gossiping, the time that you spent in reading religious books, and in Sadhana, the lies that you told, the motive which prompted you to act the way you did. which of the senses trouble

you during the day. You can thus suggest your own ways for bringing these senses under your control and to root out the motives for bad action. Many eminent men of the world, and saints like Sri Swamiji Maharaj have suggested that the best way to avoid repetition of a mistake is to inflict a self-punishment. If you utter a lie, go without food in the night. An aspirant resolved to set apart 4 as. for every lie that he told. The sum total of this amount soon rose to Rs. 150 and the aspirant writes to Swamiji that he has completely conquered his tendency to tell lies. Self-punishment will increase your will power and will lead to easy control of the senses. The Diary will also prove helpful in keeping up progress. If you glance at the previous day's work you will try to avoid even a day's slackness. You will want every day to excel the previous day. Honest admission of personal defects is another secret behind this diary and this also leads to quick evolution. Send a copy of or an extract from your diary to your Guru and this will enable him to see you in your true colours and give you further instructions. A genuine aspirant needs no telling that he should be honest in the entries in the diary.

A combination of these three is truly the surest way to quick evolution. Only one in a million aspires for salvation. This aspiration is kindled in man only because of his previous good samskaras. It is the duty of the aspirants to ensure that these samskaras are added to by all means in their power, and thus pave their way for salvation.

India, the land of sages and seers, the land of piety and plenty, the land which had the world's best spiritual cultural and material heritage, why has this India come to such a pass? The reason is not far to seek. It is because of the spiritual and moral slumber into which we have led her. Hold the spiritual torch aloft and she will wake up, the sleeping lioness, and roar forth her message to the entire world. We need not bother now about the metaphysical gymnastics of high philosophy. All we need do is to follow the simple, practical exercises propounded by our Swamiji Maharaj and that day of Awakening will not be far off.


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# LADIES! CO-OPERATE

## BY SRI SADANANDA

One wonders why the women movements of the West, preaching equality between man and woman came into existence only so late as the 19th Century and not earlier. Did woman submit herself tamely to man's "domination" for centuries without a word of murmur and then suddenly decide one day that the domination must end? No. The true answer has to be sought for in history.

The tremendous advance in the material prosperity of England in the 18th Century effected a drastic change in human relations. Thanks to the wrongly understood economic teachings of Adam Smith, the state allowed factory owners complete freedom to exploit the working classes and they did it so thoroughly that their hearts became parched up, not being in the least affected by the daily sight of the suffering multitudes of labourers. The condition became so acute that a reaction set in in the 19th Century when novelists, poets and philanthropic preachers raised the cry for the emancipation of labour from its thraldom to Capital. In the end the much-needed reform was affected by Factory Laws. That was the time when everywhere there was talk of "domination" and 'subordination". Women, naturally more emotional than men, were affected by these new ideas and began to believe that they were also being tyrannised by men. Everywhere women's movements were started for securing equal political rights. That led the way to further demands, not all of which were justifiable. For the first time, woman began to look upon man as her rival and competitor instead of regarding him as a helpmate.

It was an erroneous view but enthusiasts do not stop to analyse all their convictions. They are carried away by the momentum of their passions. The old life of harmony in which man and woman co-operated with each other was soon forgotten, or, if remembered, was rejected as obsolete and noxious. In the name of the equalisation of man and woman more harm has been wrought upon human society than is detected by the superficial observer.

It is not realised by these enthusiasts that God never intended that woman should ape man or vice versa. One is the counterpart of the other. There must be the right appreciation and cultivation of the innate virtues peculiar to each sex so that real co-operation may become possible within the family and in the community. Refined feelings such as kindness, solicitude for the happiness of one's neighbours, overflowing sympathy for the sufferings of the helpless.....in short, Nishkamya Seva of all sorts for the alleviation of misery ...these are the essential feminine virtues which can be practised only if women are freed from the necessity to compete with men for earning a livelihood. Man, likewise, is endowed by nature with qualities that are related more to the head than to the heart. If the will power of man is exercised for the proper use of his intellect and if the will power of woman is directed to the energising of right emotion, there will be the natural co-operation of the head and the heart. The notion that man has dominated or is likely to dominate woman is a myth, a delusion that has clouded the intellect. It is rooted in fear and has to be eradicated only by right knowledge. Like all false notions this fear has created a rift between man and woman and destroyed the happiness that results from mutual co-operation.

It is indeed a pity that we in India, have imported this commodity along with other commercial goods in the foolish belief that it is highly valuable for our existence. This is the time when we ought to open our eyes and see that our judgment does not get warped. It would be a calamity if woman in India regards man as her rival. Let her not loose herself in the vortex of false and fanciful theories, political, economic or social.

O! Ladies reject the topsy-turvydom preached by the suffragettes and the manly women of the West. Reject the sexless and immodest life idealised by deluded Europe. Cultivate the high virtues that have come down to you as a sacred birth-right from Savitri, Maitreyi, Nalayini and the whole host of others. By your moral excellency and spirituality make man regard you with reverence and perceive in you the Divine Goddess that rules the Universe.

# WESTERN LIGHT ON YOGA SADHANA

## BY SENOR ALDO LAVAGNINI, MEXICO

### LESSON VI—MANTRA YOGA

The subject of Svadhiaya introduces us directly to Mantra Yoga (or Shabda Yoga), the Yoga of Prayer, or the Sound. Prayer is perhaps, indeed, the most near, clear and faithful rendering of the Sanskrit word "Mantra", although this is not its only meaning. Generally, Mantra is a "sacred" word, phrase or text; it may be, thus a (formulated) prayer, as also a (magical) charm, spell or incantation; also the word of a sacred text, and specially the Veda; and, again, an advice, counsel or resolution. But, its best rendering is either Prayer, Affirmation of Word of Truth, and Mantra Yoga is the Yoga which uses these as chief means of realisation.

Human language, and generally meaningful sound, are expressions of VAK (Latin "vox", voice), the Word or Logos, with a meaning very akin to that used as an introduction to the fourth Gospel and understood by the Hebrew-Greek philosopher Philo of Alexandria. More than this, the very first words of St. John, "In the beginning was the Word, and the Word was with God and Word was God" have their exact Vedic (and, therefore, certainly, much more ancient) equivalent, "Prajap, atir'vai idam asit, tasia vag-dvivi-iya asit. Vag-vai Paramam Brahma", "*i. e.*, "In the begginning was the Lord, with whom was the Word (Vak), and the Word is the Supreme Brahma (or Creator)."

This Word is the Divine Mother of all existing things, meanings or objects (Artha). It is the Supreme Shakti, or the Power of Being-Consciousness-Bliss (Sat-Chit-Ananda) one with this who is the Supreme God or Being (Brahman or Parashiva) and Mother of the Trimurti (Brahma-Vishnu-Rudra); an expression of the Divine Will or Desire (Kama or Eros), through whom all things are, and thus the Daughter of Kama. As Mother of the Vedas (the whole of Science, Knowledge and Wisdom) or Truth, She may be identified with Sarasvati, an ancient prototype of both Methis and Athena, the Goddess of Learning; and through Her God, or Supreme Reality (or Brahman) is known or realised. Creation was preceded by the Word (Vak), which is at the same time Cause of speech, and of all things in the universe which it denotes, as also, subjectively of their knowledge or apprehension (Pratiaya). It is the Causal Power manifesting both the name (Nama) and form (Rupa) of everything. She is the great Womb (Mahayoni) of which the universe is born.

As Causal Stress or Movement (Spanda), or Cosmic Creative Vibration, producting the universe into both subjective and objective reality, from Pure and Preantinomic Being, which is thus expressed through Mind and Matter, Vak or Shakti is the unity or oneness of Sound (Shabda) Meaning (Artha) and Understanding (Pratiaya). These three are one in Her, and their oneness is to be realised through Mantra and Mantra Yoga. Because in the relative consciousness of man, they are no more one but opposites, Pratyaya as empirical knolwedge being the connecting link between the Shabda or Nama and Artha, a transcendent or Perfect Experience (Parasamvit) is needed to come anew to the consciousness of their radical oneness; and Mantra Yoga is such way.

To well understand this we must never forget tnat in Mantra these three elements of Shabda, Pratiaya and Artha are fundamentally, radically and potentially at-one. Every Mantra is objectively Sound (articulated sound of a language, or Varna, as distinguished from inarticulated sound produced through friction or striking together of two objects, named Dhvani) subjectively Pratyaya (*i. e.* conviction, knowledge or consciousness of something), and potentially the Artha which it has creatively in itself, being that power which is the sum and root of the forces manifesting it.

Perception (Pratyaya) and the perceived object (Artha) are two aspects, subjective the first, objective the second, of one and the same thing. The sum of the physical vibrations which are contingently and relatively the object (Artha) and the Vritti or mind modification through which actual knowledge is obtained

and realised, are at their root one; and the natural name (Nama) of a thing (artha), which conveys it to the mind as Pratyaya, is he sound produced by thet forces constituting or creating it. When, therefore a given Mantra is uttered, fundamentally by consciousness through mind, with or without an audible sound (Vaikhari), and its meaning is subjectively apprehended as Pratiaya, at the same time a motion towards objectification with an Artha (expressed by it) is produced. For this reason it is said that "By svadhyaya comes the realisation of the Istha-devata (the wished or intended deity)" (Patanjali, 11, 44)

Mantra Yoga is the use of Mantra in uttered speech-either audible, not audible or purely mental-in such way that the oneness of its three elements—Shabda, Pratiya and Artha, or Sound, Perception and object, *i e.*, Name, Knowledge and Meaning—may be eventually experienced, and the uttering, muttering or mental repetition of a given name, prayer or affirmation, finally give rise to the unitary or Perfect experience (Parasamvit) of Samadhi, or identification of the individual consciousness of the practiser with the intended object or meaning.

According to Yoga teachings, human speech is fourfold, *i e.*, there are in the process of its coming to be four successive stages, the first of which may be considered as the immanent root from which the three following relative phases are manifested. Uttered speech is at its root Parasabda the Supreme Sound, or sound in its relatively "latent" though most real; immanent stage; in which it is at-one with Consciousness and Its Power. In this stage it is all sounds, all words, all tongues; there is no differentiation whatever, but only Oneness. It comes to move toward differentiation in the second stage of Pasianti or "seening", which we may take in its etymological rendering "ideation"; absolute Word has become the Idea Then comes the third stage, the Inner Naming of the Idea or Madhiama, the "intermediate" state of Speech, between the Idea and its vocal expression. Lastly comes Vaikhari, uttered or "vocal" speech, produced through friction of the breath with the vocal organs, and intelligently directed in an articulated form with a symbolical meaning.

To the three manifesting stages of speech correspond the three forms of Japa, or "repetition" of any Mantra; Vaikharika or audible repetition, Upamsu or muttering of the Mantra and Manasic or or Mahsika, a purely mental repetition, which properly should correspond to the Madhiama stage. The stage of Pasianti is attained when the mind comes to be entirely absorbed in the Mantra and its meaning, *i. e.*, in the Dhyaya of Mantrayoga. And when the Mantra is realised at its root is Parasabda Samadhi or at oneness with the unity of Sabda, Pratsaya and Artna is attained.

Many special Mantras are given as means for realisation, the chief and best of which, which has also come to be well-known in the West, and which may be considered as the Root of all other—the one which as considered to be nearer to the One Root of Speech —is the Pranava or AUM (it may be sounded either A-U-M or OM). This sound is naturally produced when the mouth is fully opened, and the mouth organs are at first resting, letting pass the sound current produced in the glottis, without any obstacle; then the mouth comes to be gradually closed, and the sound U is heard, following that of opened A; finally, when the mouth is fully closed, the nasal resonance (M) is produced.

This Mantra is considered as the true name of Being, or God the symbolical Last Word of all mysteries, the True Word or Word of inner name of the Atman. and therefore also of any individual Atma. Its three vowels are, moreover, indicative of the three aspects or attributes of Being Sat, Chit, Ananda or Omnipresence; Omniscience and Omnipotence; also they may be interpreted in terms of the Hindu Trimurti (Brahma or Deity in its creating aspect, Visnu or the preserving aspect of the Divinity, Shiva, its Pralaya or dissolving aspect), or of Christian Trinity (God as Father or Eternal Being, God as Son or Incarnated Being, God as Holy Spirit, or the evolving and inspirating Nature); also the three Gunas or properties of Prakriti, the Universal Energy and Substance; Energy in its Rajasic state expressed by A; Substance in the Tamasic state expressed by U, and Intelligence or

Knowledge in its Sattvic state expressed by M.

Because that is really important is not their knowledge, but their practice, we give here on other mantras, except SO'HAM (Sa Aham, As I am), which is an affirmation of the identity of the Jivatma with the Paramatma : or Brahmatma, and the combination of the Pranava with Shanti (Peace): OM SHANTI SHANTI OM. The first is an aid to the discriminating realisation of our truest being ; and the second has a power fully pacificating effect on emotions and everything which may disturb us. Every Truth affirmation is also a Mantra, and may be used as such, as also such word as God, I, or one's proper name. Their understanding repetition is Mantra Yoga, and may be a way to the Supreme Realisation.

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# WHO IS A REAL RICH MAN ?

He who has knowledge of Self is a real wealthy man; he who has devotion is a real rich man. A multi-millionaire or a king is a poor man. He who has controlled his mind is Lord of all Lords. He who is desireless is king of all kings. He who is full of desires is beggar of all beggars. He who is I-less is emperor of emperors He who is passionless is rajah of rajahs. He who is fearless is shah of all shahs. He who has knowledge is monarch of all monarchs. He who has knowledge is the most happy man. He who has devotion is Bahadur of Bahadurs. He who has devotion is the most peaceful man.

A man who has one hundred rupees tries to make it one thousand. He is a beggar for nine-hundred rupees. He who has one thousand rupees endeavours to make it five thousand. He is a beggar for four thousand rupees. He who has ten thousand tries to make it one lakh. He is a big beggar for ninety thousand rupees. He who has one lakh of rupees endeavours to make it ten lakhs. He is still more a beggar for nine lakhs of rupees. He who has one crore works day and night to make it ten crores. He is the beggar of bggars for nine crores. How powerful is Maya and greed! This dire greed makes a man a beggar and causes discontentment and restlessness. People look at the cars and palatial buildings of rich men and think that these rich men are happy. This is a sad mistake. Rich people are the most miserable specimens in this world. They are the beggars of beggars. It is desire that makes a man miserable. A desireless man is the richest and most happy man in this world. "Cowpeenavantha khalu bhagyavantha. "He who is free from desires and cravings and moves about joyfully with a kowpeen resting in his own Sat-Chit-Ananda Swaroop, is richest and happiest man in the world."

Money is very rarely accumulated by honest means or by the sweat of the brow; people usually become rich by dishonest means, by sucking the blood of poor peasants, by exploiting others by all sorts of foul means, by daylight robbery of some sort, by double-dealing, by crooked actions, by misappropriation and cheating. Every brick of the bungalow in which the rich profiteer, blackmarketer or unscrupulous exploiter lives is made up of the blood of the poor people whom he has exploited and plundered. He will have to suffer severely in hell for his wrong actions.

These rich people will give something to those who flatter them. They are elated by the praise of their sycophants If their names appear with their photos in the newspapers they will donate a big sum. Poor deluded souls ! Their lot is indeed miserable. Lord Yama says in the Katha Upanishad "These deluded souls again and again fall into my net. They have lost the power of proper understanding or discrimination. I throw them into the lower wombs and thrash them in the Raurava and Maha Raurava hells."

When they become old, thoughts of their evil deeds torment them. They then begin to build dharamsalas, choultries, hospitals, monuments, clock-towers, parks, temples, schools. These cannot wash away their enormous sins. They think that their sins will be removed by a little charity of this description. This is not charity. Charity must be done out of one's honest earnings too. Have you not

studied the story of the charity of the poor Brahmin and the golden mongoose. The charity of even Raja Yudhisthir was nothing before the charity of that poor man who sacrificed his life to serve his guests.

O Lord! Grant them right understading and discrimination. Free them from the clutches of greed and discontentment. Have pity on them. Elevate them from the quagmire of Samsara. Apply the rod of collyrium of knowledge to their eyes and awaken them from their long slumber of ignorance They do not know what they are exactly doing on account of their vanity. You instilled vairagya in the hearts of Raja Bartruhari, Raja Gopichand, Prince Siddhartha. Can you not do the same for all these poor people also? Thou art Omnipotent and All-Merciful. How long are they to be sunk in the mire of worldliness? May they enjoy the supreme peace and eternal bliss of the Absolute. Thy blessings be upon them all!

# GIST OF WESTERN PHILOSOPHY

(*Continued from page 5*)

The Westerners, today, want first to be convinced by rational methods that life is a neurosis. It is the same obstinacy of putting the cart before the horse. How can you prove the sun to the blind unless you give him eyes to see? How funny indeed, that the blind would not accept eyes before you show the sun to him in the forms of darkness? Surely you cannot explain Relativity to the infant or the illiterate. He must first take his schooling on faith from Einstein. But a spiritual Einstein is the bug-bear of the man of knowledge today. This is simply a fashionable prejudice.

Another reservation in respect of Western philosophy is that it embodies no consistent doctrine about the being of God. Even an individual philosopher will sometimes say absurd things about God. The case of Spinoza is in point. But this does not mean that it exhausts the nature or God. God is infinite and God is so great that you may say whatever you like of Him. It will be true and yet it will stand refuted if you have access to another aspect of the Lord. Language is limited. Even the faculty of objective intuition is limited. Whatever you say of the unlimited is true as well as false. It was God's will to reveal Himself to the intellect of a particular philosopher in the aspect He chose fittest for the philosopher. The important fact to be grasped is that every great philosopher of the West did come to have a conception of God.

Labouring under the want of a proper philosophical method is simply admirable of European philosophers that they should have produced excellent systems embodying great truths. The spirit of enquiry is the chief thing. It manifests itself earliest in the form of theogonies. When men begin to think of the traditional mythology and ask themseles how such mythological gods arose, we have theogonies. The oldest is the Theogony of Hesiod. The theogony of Pherecydes of Syros dates 540 B. C. The orphic cosmogonies are based on the theogony of 600 B. C. According to Hesiod chaos rose first, then Gaia (The Earth). Then Eros (Love). Erebos (Darkness) and Nux (Night) came out of chaos. Aether (Light) and Hamera (Day) were born of the union of Erebos and Nux. The earth brings forth the sea. The rivers are born of Gaia and Uranos (Heaven). The principle of life in nature, *i.e.*, Aphrodite (love) spring from the seed of Uranos. *i.e.* the rains. Theogonies point the way to philosophy.

"Philosophy arises when fancy is superseded by reason; imagination by intellect; when the supernatural agencies are abandoned, as principles of explanation, and facts of experience made the basis of investigation and explanation." Greek philosophy begins with questioning the essence of the objective world. What is nature and therefore, man? What is man and therefore, nature? What is the highest good, the end and aim of life? What is man's relation to God? In the Pre-sophistic period (from about 585 to mid-fifth century B. C.), the earliest Greek philosophy is naturalistic; its attention is directed to nature; it is mostly phlogoistic; it conceives nature as animated or alive; it is antological, it enquires into the essence of things; it is mainly monistic; it seeks to explain its phenomena by means of a single principle; it is domestic; it natively presupposes the competency of the human mind to solve the world-problem.

# VIVEKACHUDAMANI

(*Continued from page 23*)

**लब्ध्वा कथंचिन्नरजन्म दुर्लभं तत्रापि पुंस्त्वं श्रुति पारदर्शनम् ।**
**यस्त्वात्ममुक्तौ न यतेत मूढधीः हा ह्यसहा स्वं विनिहन्त्यसद्ग्रहात् ॥**

4. After having somehow obtained a human birth, that too in a male body and endowed with a knowledge of the import of the Vedas, that man is really deluded who does not work for Self-realisation. He really commits suicide by clinging to unreal objects.

**श्रुतिपारदर्शनम्**=mastering of the Vedas ; **आत्ममुक्ति**=Self-realisation **मूढधी**=man of clouded (deluded) intellect ; **आत्महा**=commits suicide ; **असद्ग्रहात्**=clinging to things unreal.

*Commentary* : Even though you have got this rare human birth you are not working for self-realisation. You know the injunctions of the Shastras. You have in you all the materials necessary to convert yourself into a superman—a divine being. Yet you do not exert yourself for higher things. You are satisfied with the lower pleasures of this world. You are satisfied with a little butter, bread and milk. You are satisfied with the little pleasure, the senses give you. You are not eager to taste the bliss of the Self which is supremely superior and incomparably great. You are a man of deluded understanding. Your intellect is perverted. You have identified yourself with the perishable body. You are not able to distinguish the real from the unreal. You cling to the unreal objects of this world and are thus committing suicide as it were.

**इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति**
**दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम्**

Who is the greater fool than he who even after obtaining a rare human birth, and a male body, does not care to work for his real Atmic welfare ?

*Notes* :

**स्वार्थ**=that which is in one's real interest.

*Commentary* : In verses 2, 3, 4 and 5 there is a regular condemnation of worldly life. The repetition of the ideas of human birth, male body and erudition in the Vedas shows how much he is moved by the ignorance of even scholars. The ignorant Jiva is asked to lead a spiritual life by giving up the thirst for sensual pleasures. The importance of dispassion (vairagya) and viveka or discrimination is clear in these verses. Learning has nothing to do with Virakti. You may be highly intellectual and learned but you are nothing in the spiritual path if you are not endowed with Vairagya and Viveka. You cannot make even an iota of progres in the spiritual path without these essential qualifications.

You may have a doubt as to why male body is praised so much. Cannot a female realise God or attain Self-realisation ? For a woman there is no Dharma greater than service to her husband. By serving him as she would serve God she can attain liberation. A truly chaste woman need not do any special sadhana.

It is only man who has a keen and sharp intellect to understand the Vedantic truths. He has a bold understanding. He is independent. A woman is not. She is ever dependent on man. She is more attached to the family and children than man.

The philosopy taught here is Vedanta. To understand Vedanta a sharp and discriminating intellect is needed. Women are generally emotional. This is also another reason why a male body is praised.

6.

**वदन्तु शास्त्राणि यजन्तु देवान्**
**कुर्वन्तु कर्माणि भजन्तु देवताः ।**
**आत्मैक्यबोधेन विनापि मुक्ति**
**र्नसिध्यति ब्रह्मशतान्तरेऽपि ॥**

People may repeat the Vedas, perform sacrifices and worship to please the Gods and perform actions, but there is no hope of Mukti for them without the knowledge of the identity of Atman (and Brahman), not even in the lifetime of a hundred Brahmas put together.

*Notes* : कर्माणि=काम्यकर्माणि works with desire for sults ; शास्त्राणि = Vedas ; ान्=Indra and other gods ; वता=Gods.

*Commentary* : This sloka ys great stress on the tainment of gyana without hich liberation from the rcle of births and deaths nnot be had. Study of riptures, worship of Gods, erformance of Vaidic armas or works enjoined the scriptures are merely e means to the attainment the final knowledge. The jivatma is one with aramatman and I am at Paramatman Myself." his sort of knowledge conquent upon the destruction of Vasanas or desires is oken of here.

As long as separateness nd duality exist there is ondage and ignorance. When there is ignorance the dentity of the jivatma and aramatman can never be ealized. So long as this dentity is not realised here is no Mukti.

You may get by heart all he Vedas ; you may perorm rituals and worship vith the object of gaining eaven, you may perform arma for satisfying the hree Vasanas or cravings the craving for children, raving for heaven and craving for learning) ; but none f these will lead you to Mukti. On the other hand hey will lead you more and nore to bondage add multiplication of Vasanas or lesires resulting in repeated births and deaths. This cycle will go on rotating endlessly. But the moment you give up the doing of selfish acts, the worship of God for enjoying continued, intense, sensual repasure, the study of scriptures, to exhibit your own learning and Pandityam—the moment you take up these in a purely selfless spirit, you will become purer and purer and ultimtely the light of Divine Wisdom will dawn on you dispelling the dark of ignorance.

*Brahma satantaram* : This denotes an indefinitely long period of time. One day of Brahma is equal to 432 million years of human existence. This is the duration of the world. An equal time is one Brahma's night. During Brahma's night Pralaya takes place when jivas merge themselves in their original source or the Creator (the Purusha).

7.

**अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।**
**ब्रवीति कर्मणो मुक्तरहेतुत्वं स्फुटं यतः ॥**

The Shruti declares that there is (absolutely) no hope of attaining Immortality by wealth. It is clear also that Karma cannot be the cause of Mukti.

*Notes*; अमृतत्वं=Immortality; वित्तेन=by wealth ; कर्मणा=by (selfish) acts ; नाशास्ति=there is no hope ; स्फुटं=clear.

*Commentary* : The Shruti declares that there is no hope of attaining immortality either by wealth or by works which are done with the expectation of results (yagnadanadi karma). In the Brihadaranyaka Upanishad II. IV. 2 Yajnavalkya says to Maitreyi " *Na karmana prajaya dhanena tyagenaike amritatva manasu.*—Neither by rituals, nor by progeny nor by wealth, but by renunciation alone they attained the deathless state." This bold and emphatic utterance has appeared in many places in the Upanishads. All preceptors have without exception instructed their students (who were desirous of immortality) on similar lines. We do not find even one teacher advocating a life dedicated to pursuit of sensual pleasures as the means to attain Godhead. Whoever has won Him has won through abstinence, celibacy, non-injury to beings and by Truth.

O Man ! If you still hope that you can escape the day of judgement, if you think that by pursuing a worldly life given to untruth, cheating (420 I. P. C.), sexual extravagance, unhygienic and loose life, earning wealth by highly objectionable means to please your wife and children, and by taking bribes you can attain God, just imagine how foolish and deluded you are. How long do you wish to remain in this deplorable state of abject ignorance ? Will you not open your eyes even now ?

8.

**अतो विमुक्तयै प्रयतेत विद्वान्**
**संन्यस्त बाह्यार्थ सुख स्पृहः सन्**
**सन्तं महान्तं समुपेत्य देशिकं**
**तेनोपदिष्टार्थ समाहितासा ॥**

Therefore the learned one should work for liberation, having renounced the craving for the pleasures given by external objects, an approach a great saintly preceptor and concentrate his mind on the truths inculcated by him.

*Notes* : विमुक्तयै=for liberation; विद्वान्=the learned one; प्रयतेत=try ; सन्यस्त etc.=duly renouncing ; देशिक=a preceptor ; महान्तं = great ; समाहितासा with concentrated mind.

*Commentary* : This sloka prescribes the method or means to the attainment of Mukti. The first and foremost qualification is a com-

plete distaste for the pleasures of the sense-objects. Then you should approach a preceptor who is capable of instructing you, After receiving the necessary instructions you should concentrate your mind on practising them consciously and with sincerity and earnestness. You should put into practice the instructions of your preceptor to their very letter and spirit. There is no half-way measure in the spiritual path. You should not give any leniency to the mind. Stick to your Sadhana tenaciously with patience and perseverance. Sadhana by fits and starts is useless. You will not be benefited by occasional practices. Give your full mind to God so that you may realize Him. Abhyasa or practice of spiritual sadhana and vairagya, dispassion, should be your motto to realise God.

*(To be continued.)*

# DIVINE LIFE FOR CHILDREN

Last month I told you what you should do to grow as a real big man and become world-famous, immortal like Dhruva. For doing anything that is necessary to become great your body is one of the most essential instruments. Without a healthy body you will not be able to do Japa or Kirtan even efficiently. You can have a cheerful mind only when you have a healthy body. You should keep the body in a fit condition. Your body is a precious gift given to you by our Loving Father, God. If you are to keep this human machine in good working order, you should know something about it; as you should know how the motor-car works to be able to maintain it in proper order. I shall now tell you about this wonderful machine—your body.

The human body is made up of bones, flesh, fat and blood. Various organs are placed within the cavities of the chest and belly. Heart is in the chest. It pumps blood. The two lungs are in the chest. They are the breathing organs.

Stomach is in the belly. It receives the food and digests it. Mind is in the brain. It thinks and feels.

The immortal soul dwells in the heart. The two eyes are the windows through which the soul sees. The body does but the soul ever remains. You are really immortal soul.

### HEALTH IS ABOVE WEALTH.

Take care of your health. Do not eat much sweetmeats. Do not overload the stomach. Do not take onions, garlic, meat, fish. Take plenty of milk, fruits and vegetables.

Take cold bath daily. Rub the body with a coarse towel. Do not use soap. Take a plunge-bath, in the river, in a tank, in a swimming pool or in a big tub. Run in the open air. Keep your body always clean. Do exercises regularly. Do Sirshasan, Sarvangasan, Matsyasan, Bhujangasan. Do dand bhaitak. Bask in the sun morning and evening. Do deep breathing a little.

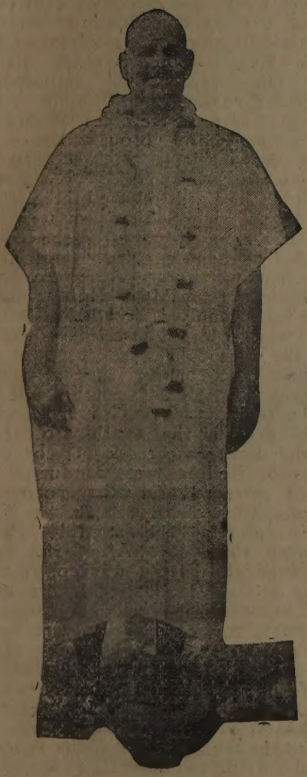
Drink pure, filtered water. Learn hygiene. Do not allow flies to sit on your food.

### BEST SIX DOCTORS.

The best six doctors are sunshine, water, air, diet, exercise, and rest. No one can deny this. These doctors do not charge you even a pie. Their treatment is always free. Get their free treatment and be ever happy and healthy.

Sun-bath is a great tonic. It invigorates you. It removes all skin diseases. Sunlight is a cheap and powerful germ-killer. It kills all germs. Dry your clothes in the sun daily. Pure air will purify your blood.

Pure water gives you good health. Wholesome light, nutritious diet will make you healthy and strong. Never take stale things, over ripe and unripe fruits. Be regular in your exercise. Take rest.



Om

1st February 1946.

Atma Ram,

This samsara is a fathomless ocean. Desire is the water. Lust and greed are the crocodiles. Attachment is the whale. Moha is the shark.

How difficult it is to cross this ocean! Blessed indeed is the Yogi who has crossed it and who is tasting the undecaying bliss of the Eternal!

May you become a Yogi.

Sivananda

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# NEWS AND NOTES

## THE THIRTEENTH DIVINE LIFE SADHANA WEEK AT ANANDA KUTIR

The first peaceful Christmas—after the clash of warring arms had subsided—was again the occasion for the gathering together of the devout band of Divine Life Sadhaks at blissful Ananda Kutir. The evening of Tuesday the 25th December saw the assembled devotees offering their loving adorations to the resplendent deities of the Viswanath Mandir, and upon Sri Swamiji Maharaj's directions make suitable resolves for the coming year.

The next day dawned with common meditation, Japa and solemn Santi Pat, after which the whole Sat-Sangh party commenced the inspiring chant of *Mahamantra* and went on a *Prabhati Pheri* as far as Chandrabaga. There was Gita Swadhyaya and Vishnu Sahasranama Swadhyaya upon return and Talks on Gita. The afternoon opened with Likhit Japa and discourses and Upadesh by Mahatmas and Sanskrit scholars.

The programme of the next day had for its highlight a 'Nishkamya Karma' hour at 11, when along the entire Ganges bank the gathering of devotees spread themselves and commenced passing up boulders, clearing the water course and helping the building of steps leading from the Ashram to the waterside. It was an inspiring sight to see Swamiji Maharaj actively lead the rest and doing the manual work full of Bhav and spiritual joy. A venerable doctor from Lahore, an aged lady devotee, little children of the locality, Professors, and a leading Advocate from Karachi—such was the mixed assembly that, blissfully forgetting all differences of caste, age, status, prestige, etc., entered into the spirit of this practical " Work is Worship " class.

The unique feature of this year's Sadhana Week, the inauguration of the All World Religions Federation, marked the proceedings of the next day, when the first session was held. For three days the session sat discussing practical ways of cementing together humanity with the underlying common ties that form the essence of apparently diversified faiths. Extracts from illuminating messages by eminent thinkers of the day were read out, as also a learned paper sent by Prof. Dr. B. L. Atreya, M. A., D. Litt. represented by Sri Ambike Dutt Upadhyaya, M. A. Many pominent men spoke on the achivement of universal perfection through love, unity and all-round progress,

The 30th being Ekadasi and Sunday, Aditya Hridaya Paravan was done after morning meditation and the Sadhaks were taught the technique of Surya Namaskar. Akhanda Gita Pat was commenced early at dawn and carried on till night. A Havan for world welfare and prosperity was performed late during the day, at the conclusion of which prayer was offered to all the nations suffering from the result of the war, the peace of the millions slain on the battlefield and for the welfare of the wounded and other war victims.

During the Kirtan and Sat-sang gathering that evening, a novel demonstration was ma showing practically how an ideal member of t Divine Life Society should arrange his dai conduct by Dinacharya. The importance having a regular routine, maintaining spiritu diary and acting upto the New Year Resolves w effectively stressed and brought out to t audience. A very inspiring magic lantern sho of spiritual pictures accompanied by the sacre Nama Kirtan of the Lord followed later.

The last day of the Sadhana most fitting culminated in a grand worship of the Lord S Viswanath and the deities of the Mandir wi Sahasra Archana, elaborate Abhishek, profu floral decoration and the Maha-Pooja at mid-d to mark the third anniversary of the Pratisht The Mandir was decorated with leaf festoons ar at mid-day the verandahs were thronged wi eager devotees and amidst the full-throat inspiring chant of Veda Pat, Stuthis and Nan Kirtan, Maha Naivedyam was offered and t grand Arati brought the worship to a joyo close. All the devotees partook of the sacre prasad and poor feeding was conducted wi special Bhog prepared for the purpose. beautiful illumination of the temple was arran ed in the evening as the monthly Prado Pooja occurred that day. After the speci Pooja, the Pradosh Kirtan was conducted the premises of the Viswanath Mandir and nightfall a beautiful spiritual play explainir the true, lofty, transcendental nature of t real devotee's Prem for the Lord, was enacte by a set of gifted youngsters and Sadhaks. A the close of the play, during the solemn chi hour, the first hour of the New Year, S Swamiji Maharaj presonally came up the sta and concluded the seven days' Sadhana Program with the soul-stirring and uplifting chant of San Pat and a prayer for the welfare, prosperit and spiritual uplift of entire humanity.

It was in all a very successful week Sadhana and it was attended by several ne Sadhaks visiting Ananda Kutir for the fir time. They eagerly learnt the various funda mentals of spiritual Sadhana. They wer taught Asans, Pranayam and Surya Namaskar given opportunity to accustom themselves fo addressing select audience and also shown th method of conducting Satsang, Akhanda Kirtar etc.

We are happy to express our gratitude an thanks to all the well-wishers and the mem bers of the Society who co-operated in makin the celebrations a success.

## SPIRITUAL CALENDAR

| | | | | | |
|---|---|---|---|---|---|
| Feb | 22 | A. K. Ganga Puja | Mar. | 3 | New Moon |
| | 27 | Ekadasi | | 13 | Ekadashi |
| Mar. | 1 | Pradosha | | 15 | Pradosha |
| | 2 | Mahasivaratri | | 17 | Holi |

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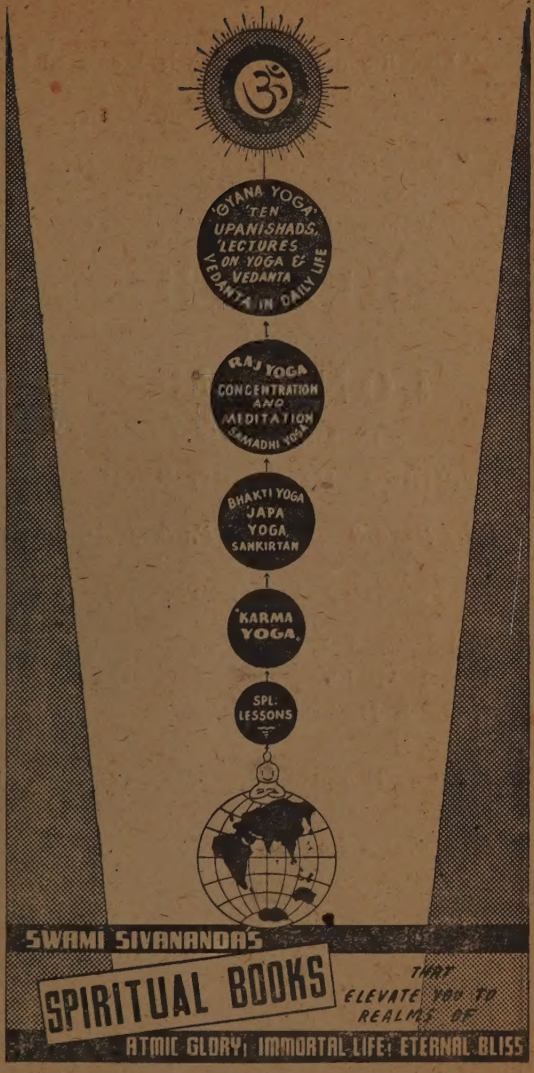


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